Vol 140

NOTICE!

This ... roperty of the Le... School. Mem- b... Bible ...ool a... ta... n th... s.

...LS

...d b... ...n from thr... consent

e...

...rom 9... morn- in... rge.

...nay ke... ...ay tak... ...at regu... h...

4. F... ...ek mus... be paid ... by thos... who keep ... he time limit of t...

5. The best o... ...ast ... ...ven all borrowed Bo... ... in ... of damage or destruc... ...e Book ... be paid for or repl... ...ith new ...

NCOLN BIBLE INSTITUTE

LINCOLN BIBLE INSTITUT

CHRISTIANITY AND THE JEW

An Appeal to the Church of Christ to Preach the Gospel to the Jew

By

DELAWARE W. SCOTT

With Foreword by

FRANK M. THOMAS, D.D.

Methodist Episcopal Church South

CINCINNATI

The Standard Publishing Company

Copyright, 1914, by
The Standard Publishing Company

296
Sc04

To
my faithful and loving wife,
Frances Smith Scott,
who has toiled with me in the preparation
of this work,
this book is affectionately
dedicated.

6664

CONTENTS

PAGE

I.

CHRISTIANITY AND THE JEW 13

II.

THE JEW AND THE GREAT COMMISSION 19

III.

THE COST 29

IV.

CHRISTIANITY AND THE GREAT COMMISSION 36

V.

CHRISTIANITY'S DEBT TO THE JEW 45

VI.

THE JEW IN ANCIENT HISTORY 52

VII.

THE JEW IN AMERICAN HISTORY 59

VIII.

THE JEW IN LITERATURE, ARTS AND SCIENCE 67

IX.

THE JEW'S CONTRIBUTION TO RELIGION 75

X.

THE SPIRITUAL UNREST OF THE JEWISH PEOPLE 85

XI.

THE HAND ON THE DIAL 93

FOREWORD

A book like this needs no introduction. It speaks for itself on one of the greatest themes that can come before mankind. For the final explanation of the relation of Jew to Christian is the explanation of human life. The secret of the present universe lies unfolded there. Hence this book is epochal. It deals with the two greatest facts in history—Judaism and Christianity. It is a timely book because never has the Church of Jesus Christ been so interested in her Jewish brethren as now. It is an interesting book because it portrays in telling and eloquent language the infinite debt which Christianity owes to Judaism and the mighty part the Jew has played in history. It is a significant book, appearing at a time when Judaism is facing the third great crisis in its history. It is a noble book, marked by sanity and brotherly love, breathing the true spirit of Christ. It is a providential book because it will help to focus the kindly feeling now rising throughout Christendom toward Israel into a mighty tidal wave of genuine affection before which the veil that hides the true Messiah from that people must melt away, and they, too, shall see our King in his glory. It gives me a holy joy to commend it to every Jew and to every Christian. May the Spirit of Jehovah make it a ministering

angel toward the bringing in of that day when we shall be no more twain, but one in Christ Jesus our Lord.

FRANK M. THOMAS.

Eastertide, 1914.

INTRODUCTION

It is with no little trepidation and anxiety that this unpretentious volume is sent forth. This little book and I have had many pleasant hours together. We have chatted by the fireside, we have walked in the moonlight, and have lain on the same pillow. We have been companions together for many long and weary months.

"Christianity and the Jew" is the child of prayer. Years ago, in my youth, I formed a deep and lasting admiration for the Jewish people. I loved the heroic in the races of men, and no history gripped me with such force as that of the Jews. When a child they played for me in the role of warriors, and I stood with them on many a battlefield; when in college they played for me in the role of the torch-bearers of civilization; but now they are playing for me in Jehovah's plan of the world's redemption through Jesus Christ.

Years ago I wondered no little why the Jews were so hated and so mistreated by the Gentile nations. I heard men speak well of other races—the German, the French, the Spanish, the English, the Japanese—but no man had a good word for the Jew. Then I saw churches standing everywhere, their doors flung open wide, giving a welcome to every race and tongue in the world, but

none to the Jew. I heard preachers pray for every nationality under the sun, but never did I hear a prayer offered that the Jew might be saved. Then I watched the missionaries go out to every tribe and family of earth, but none went out to the Jew.

The plea of this little book may be weak and clumsy, but surely it is timely. Its message may not reach very far, but my earnest prayer is that it may reach deep. If it can rouse a few souls to join with Paul in his prayer that "all Israel might be saved," I shall be amply repaid. If this book comes to you, receive it kindly, and hear its message. And then, as one who loves Christ and his people, think—think—think.

The wise man of old said, "As a man thinketh within himself, so is he." As we think about God, so are we; as we think about Christ, so are we; as we think about the commission of our Lord, so are we; as we think about the Jew, so are we. Evidently we have been doing some very wrong and very narrow thinking in these past few hundred years. We have done a great deal of thinking about the Jew. And our thinking has grown into deeds, and deeds have grown into history, and history has created a sort of sub-conscious mind in us that the Jew is not worth saving. The language of the Psalmist fittingly describes the condition of the Jews throughout the world to-day:

"When my spirit was overwhelmed within me,
Thou knewest my path.
In the way wherein I walk

Have they hidden a snare for me.
Look on my right hand and see;
For there is no man that knoweth me:
Refuge hath failed me;
No man careth for my soul."

The church is making provision for the salvation of the Japanese, for the people of China, and India, and Africa, and the islands of the sea. Is it not high time that we were beginning to pay a debt that reaches back across the ages to the times of our Lord and Saviour, when he gave his great commission to a few Jewish apostles and evangelists, "Go ye therefore, and make disciples of all the nations"? From whom did *you* receive this good news of Christ? From a Gentile preacher? Yes. But from whom did he receive the good news? From another Gentile preacher. But from whom did he receive it? From another Gentile preacher. And thus we trace it back, back, back, through generation after generation to the time when these Jewish apostles and evangelists "went everywhere preaching the word."

The light of all the ages converges upon us to-day, and the divine compulsion that once sent Paul forth to preach Christ to the world should also lead us to exclaim, "I am debtor both to the Jews and to the Gentiles, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to every creature—including the Jew."

DELAWARE W. SCOTT.

Louisville, Ky., March 10, 1914.

I.

Christianity and the Jew.

How strange it seems to us to-day, as we approach the subject of "Christianity and the Jew," that we immediately become conscious of the fact that we are strangers. Can it be that we never met before? "Have I been so long time with you, and dost thou not know me?" Did you ever hear a sermon on the subject? Did you ever hear a preacher pray for the conversion of the Jews to Christ? Is it one of the adjourned questions in the realm of Christianity?

Rabbi Shanfarber, of the city of Chicago, recently said: "We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, materialism, and Christian Science."

No races of men have ever been so intimately related and associated together through all the ages as the Christian nations and the Jews. And yet no two races could possibly be further apart. They live, as it were, in two distinct and separate social and religious hemispheres of the same great world.

The Jew has purposely swung completely away from Christianity, and Christianity has shamelessly swung away from the Jew. There are two great and fundamental reasons for this world-wide gulf existing between Christians and Jews.

First: The Jew Himself. His hatred for Gentiles dates back to the time when he established an iron-clad law that "the Jews have no dealings with the Samaritans." And the long years of bitter trials, and persecution, and plunder, and robbery have not tended to soften his heart. Then, the Jews as a nation openly rejected their Messiah, and repudiated his claims upon them as his chosen messengers to the world, nineteen hundred years ago. There has never been any relenting nor shadow of turning to this day. They steadfastly set their faces against the gospel of Christ, and to-day they are just as resolute in their hostility to Jesus Christ as when they stood in Pilate's judgment-hall to cry, "Away with him! Crucify him!"

Second: The Unchristlike Spirit of Christianity. "The Elect Lady," "The Bride," "The Lamb's Wife," has shamelessly and malignantly abused and neglected the Jewish people. The Church of Christ, through her intolerance and bigotry, has forced the Jews to stand where they now stand in their attitude toward Christianity. It is not the Christ enthroned in human hearts, but rather the absence of the Christlike spirit in the church, that has driven the Jews to assume their relentless hostility toward Christianity. The Christian nations have robbed, and plundered, and hated, and hunted, and slaughtered the Jew in the name

of religion through all these centuries, and who can really condemn him for his contempt for it? The Christian nations have treated him no better than Nineveh, and Babylon, and Syria, and Persia, and Greece, and Rome, and Turkey, and Spain, and Russia have treated him. The world to-day despises Mohammedanism for her merciless warfare on defenceless women and children of Christian faith. But how much better have the Christian nations treated the Jew, and for the very same reasons?

Even in our most cultured Christian communities we find this spirit of bigotry, hatred, and intolerance manifesting itself. The children in our Christian homes soon learn to think and to speak in terms of contempt for the Jew. And where do they learn it? They learn it from Christian fathers and mothers. In the public schools of Christian lands the children of Jewish parentage are twitted all day long by such infamous terms as "Jew," "Sheney," "Christ-killers," and "Crucifiers." The effect of this unchristlike spirit is enough to drive the Jewish child to despise the Christian religion. What hope can we have of ever winning such a child to love and honor the Christ whom we profess to love and honor?

In Louisville, Kentucky, a short time ago a Jewish child came into her father's store weeping bitterly. The father asked her what the trouble was, and she told him how the children of Christian parents had called her a "Christ-killer." The father had his storm of rage—and who can blame him? If your children should be insulted and abused

every day because of your faith, would you not soon learn to despise the system of religion that gave birth to the insult? If the children of Mohammedan parents would heap insult after insult upon your child, would you not soon learn to despise Mohammedanism?

He was a Jew who declared in the early ages of the church, "But I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer: He shall turn away ungodliness from Jacob: And this is my covenant with them, When I shall take away their sins" (Rom. 11:25-27). "Brethren, my heart's desire and my supplication to God is for them, that they might be saved" (Rom. 10:1). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? How shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 12-15).

God has made no distinction between the Jew and the Gentile. Christ made no distinction between the Jew and the Gentile. The Holy Spirit made no distinction between the Jew and the Gentile. Who, then, made the distinction? And who

makes the distinction to-day? Both Jew and Gentile are responsible—the Jew, through his contempt for Christianity, and the Christian, through his contempt for the Jew. Thus a gulf, as wide as the ocean itself, has come between two races, which only the love of Christ can ever bridge. "For the same Lord is Lord of all, and is rich unto all that call upon him," but the Jew never hears it, he never feels it, he never sees it.

Can Christianity exist without the Jew? Some would say, "Yes, certainly Christianity can exist without the Jew!" Yes, Christianity will march triumphantly onward without his presence in the ranks of the church and his voice in her councils. But this is not the question under consideration. The question is, Can the *Jew* exist without Christianity? But can Christianity exist without the *influence* of the Jew? The Jewish nation launched forth Christianity on her heaven-born mission, and gave her the machinery and the power for her conquest of the world for Christ. They gave Christianity its holy background, they gave it its spirit, its enthusiasm, its zeal, its faith, and its courage. And we can no more separate Christianity from Jewish influence, and expect it to stand, than we can separate the mortar from a great building, and expect it to stand.

Christianity drew its heart-blood out of Jewish veins, and it is the very child of Jewish parentage. The very warp and woof of Christianity was woven in the loom of Judaism. And while we may exist without his bodily presence in the Church of Christ, we can not exist without his influence and his con-

tribution to the faith once delivered unto the saints. The whole plan of God for the redemption of the world through Christ is stamped in Jewish thought, moulded amid Jewish environment, sanctified by Jewish sacrifices, played upon the stage of Jewish history, and by Jewish actors.

II.

The Jew and the Great Commission.

As the Jews were God's chosen people to bring Christ into the world, so, in the providence of God, they became his chosen people to preach Christ to the world. For eighteen hundred years before the coming of Christ, they were heralding the Messiah of God to the world. He was Moses' "Rock and Shield," he was Joshua's "Captain of the Lord's Host," he was Samuel's "Strength of Israel," he was David's "Anointed," he was Isaiah's "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," he was Daniel's "Messiah," he was Zechariah's "Fountain," he was Haggai's "Desire of All Nations," he was Malachi's "Messenger." All of these prophecies were given in anticipation of his coming by holy men of Israel. Then, after the Christ came into the world, he was Matthew's "Christ, Emmanuel, Governor," he was Mark's "Holy One of God," he was Luke's "Judge and Consoler," he was John's "Bread of Life, Lamb of God, King of Kings and Lord of Lords, Alpha and Omega," he was Paul's "High Priest, Mediator, Author and Finisher of Our Faith," he was James' "Lawgiver," he was Peter's "Bishop and Advocate."

The world waited through long centuries for

"The Prince of Peace," and "The Desire of All Nations," to come. But at last, "when the fulness of time was come," the Jews became the messengers of God to preach the good news to the world.

When Christ was ready to enter into his ministry, he chose twelve Jews to be his apostles, and for three and one-half years he trained them for the greatest mission ever committed into the hands of men. Christ's commission of the world-wide proclamation of his will among men was taught in a succession of three great steps.

I. The Mission of the Twelve. It was limited to the house of Israel. "These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). They were to learn their first great lesson in world-wide evangelization at home. Then came the second great step forward:

II. The Mission of the Seventy. "Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10: 1, 2). They were to prepare the way for Christ. Their message was, "The kingdom of God is come nigh unto you." Through their work among men, under the special direction and oversight of their Master, these crude fishermen from Galilee were

being trained for the larger task that lay before them. They were in the school of missions, learning from Jesus Christ how to preach the gospel of the Kingdom of God among men. They learned many great lessons, but none greater than that Jesus Christ was the Son of the living God, and that he came to seek and to save that which was lost. It may seem to us that they learned the lesson of world-wide missions rather slowly, yet when we remember that the whole plan of God was in direct conflict with their race prejudices and traditions, we almost marvel that they ever learned the lesson at all. But gradually they grew from entered apprentices into fellow-crafts, and from fellow-crafts into master workmen on the temple. Their horizon was gradually expanded until at last they could see, as Peter was at last forced to acknowledge, that "God is no respecter of persons." Slowly Christ had trained them to the point when they were to enter the full consummation of the plan of the ages.

III. The World-wide Commission. Then came the third and final step. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth

and is baptized shall be saved: but he that disbelieveth shall be condemned" (Mark 16:15, 16). "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46, 47). "Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. Whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained" (John 20:21-23).

And then came the final instructions. "But tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49). "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Such was the stupendous task set before them. They would have almost staggered before the great commission, "Go into all the world and preach the gospel to the whole creation," had not the authority of Jesus Christ stood as one pillar, and the personal presence and leadership of Jesus Christ stood as the other pillar in the commission, one on either side, to uphold it and to insure ultimate success.

Jerusalem was the dynamo, from which was to go forth the message that was to electrify the nations. So, in strict compliance with their divine instructions to tarry in Jerusalem until they should be clothed with power from on high, we find the apostles and disciples waiting in Jerusalem for

the ten days intervening between the ascension of Jesus and the coming of the Holy Spirit at Pentecost. They spent those ten days in earnest prayer. There was no promise from Christ just how long they should have to wait for the quickening power of the Holy Spirit. They simply prayed a Pentecostal revival into existence. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1-4).

This was the first great translation of the word of God into the tongues of the nations—a verbal translation—and yet so astounding and so convincing that devout men, Jews, from eighteen different nations, sojourning in Jerusalem, were astonished beyond measure, and cried out: "Behold, are not all these that speak Galilæans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God."

They were acting within the full province of their great commission, as they brought the message of the crucified and risen Christ to the thousands of eager listeners who heard and saw that day the mighty works of God. And in the great sermon that followed, Peter laid the foundation for a great world-wide empire. He builded better than he knew. The events following Pentecost show conclusively that the apostles, as they were guided into all truth by the quickening power of the Holy Spirit, were led to declare things which they would not otherwise have declared, and which they did not then even understand. They taught the universality of the Kingdom of Christ, a principle utterly foreign to Jewish minds and hopes. Their long centuries of race hatred had led them to believe that the Kingdom of God could not extend beyond the material kingdom of David. But gradually the Spirit opened their minds, and the truth of Peter's declaration, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him," began to dawn upon them. But not until Peter was led of the Holy Spirit to the house of Cornelius, that he might open the door for the Gentile nations, did they realize fully and completely that "God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is acceptable to him."

There were four great milestones in the great commission, four mighty strides to be made by the church toward the conquest of the whole world for Christ.

6664

I. JERUSALEM. Jerusalem was the point of departure. There were many great reasons why the gospel should have its beginning in Jerusalem. It had been the great city where God's name had been reverenced for a thousand years. It was in Jerusalem that the temple of God stood, where the altar stood, where the paraphernalia of the Old Testament dispensation were kept, where the priesthood of the house of Israel had served for a thousand years, where the prophets had sent forth their messages. It was in Jerusalem that the heartbeat of Jehovah had been felt in his compassion for the world. It was here that Christ was crucified, where he was buried, and where he arose from the grave. It was in Jerusalem that Christ took his ascension back to the bosom of the Father. And it was in Jerusalem that the Holy Spirit came upon the apostles, and qualified and equipped them with power to proclaim the gospel of Christ, a new dispensation of God's mercy, to the children of men. It was in Jerusalem that so many of the types and shadows of the Christ of God and the New Testament church were reflected on the background of Old Testament history. The apostles took the first step as set forth in the outline given by Christ in the great commission, when the multitude cried out, "Brethren, what shall we do?" And Peter, the mouthpiece through whom the Holy Spirit spake, said unto them: "Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins: and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized: and there

LINCOLN BIBLE INSTITUTE

were added unto them about three thousand souls." The beginning was made, and an entering wedge had been driven that was to rend the nations of earth. Around this little center was to revolve the machinery that was soon to shake the world.

II. All Judæa. The apostles took the second step in the great commission when "there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa" (Acts 8:1). And "they therefore that were scattered abroad went about preaching the word" (Acts 8:4).

III. Samaria. The apostles took the third step in the great commission when "Philip went down to the city of Samaria, and proclaimed unto them the Christ" (Acts 8:5). This was a long stride toward the goal, for who had ever dreamed before that Jews should ever preach the good news of salvation to the Samaritan people? But it came in logical sequence. The Samaritans were cousins to these Jewish evangelists, they accepted the larger portion of the Old Testament, they were children of Abraham, and they were rooted and grounded in the promises of the coming Christ. But the Jews had no dealings socially or commercially with the Samaritans. But when the Christ came, he shared his glorious ministry with them. And his great sermon on the Messiah was preached to a lone Samaritan woman at the old well at Sychar. But when his disciples came from the city, and found him in conversation with the woman, "they marvelled." But she went with flying feet into the

city, crying, "Come, see a man who told me all things that ever I did: can this be the Christ?" "And from that city many of the Samaritans believed on him because of the word of the woman who testified, He told me all things that ever I did. So, when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world." Christ was simply sowing the seed of the kingdom in Samaria, and soon Philip came to reap the great harvest. What a change had taken place in those few years. Jews and Samaritans found that they were brethren in Christ.

IV. The Uttermost Part of the Earth. Then, under the splendid leadership of Saul of Tarsus, the Jewish evangelists entered the last great lap in the line of march as set forth by Christ, "to the uttermost part of the earth," and we are to finish it some day. Paul received his marching orders from the Christ himself. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." Jews may turn away from Christ, but Christ still clings to them. Then the Holy Spirit said to the church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted, and prayed, and laid their hands on them, they sent them away."

We then watch the beacon-lights of Christianity

flash from Antioch to Cypress, then to Perga, then to Antioch in Pisidia, then to Iconium, then to Lystra, then to Derbe, then over all the region of western Asia Minor to Troas. Then from Troas they flash to Philippi, then to Thessalonica, then to Berea, then to Athens, then to Corinth, then to Ephesus, then to Jerusalem, and from Jerusalem to Rome.

The first twelve chapters of the Book of Acts cover the first three steps in the great commission—Jerusalem, Judæa, and Samaria. The last sixteen chapters relate the thrilling story of the beginning that was made in the last step in the great commission. The first twelve chapters cover home missions; the last sixteen chapters cover foreign missions. The first twelve chapters are distinctively Jewish; the last sixteen chapters are distinctively Gentile. Paul could say with great joy at the end of his life of missionary labors: "Without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

The territory covered in this half century of missionary labors embraced the vast regions from Cyrene and Ethiopia on the south to the Alps Mountains on the north; and from the Euphrates River on the east to the Pillars of Hercules on the west. The gospel of Christ had been preached throughout the Roman Empire before the close of the first century. And it is well worth remembering that this stupendous task was accomplished through the labors of Jewish evangelists.

III.

The Cost.

As we enter fully and freely into the study of the relationship which the Jew sustained to the commission of our Lord, and the marvelous results attained through his zeal and courage as he labored under that great commission, it is well worth while to consider at what a cost he bequeathed this legacy to us. The enormous sacrifices of devout Jews for the cause of Christianity in the world reach back to the time when the Master called to the fishermen on Galilee, "Come, follow me," and "they left all to follow him." Later on in the ministry of Christ, Peter raised the question, "Lo, we have left all, and have followed thee."

And Christ warned them of the cost. "But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake." "But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake for a testimony unto them." "And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." "They shall put you out of the synagogue: yea,

the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do because they have not known the Father nor me." "But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." And yet, in the face of all these warnings of pain, and affliction, and hatred, and persecution, and death, they said, "Let us also go, that we may die with him." And Peter exclaimed, "Lord, with thee I am ready to go both to prison and unto death."

And what was their earthly reward for preaching the gospel of love and salvation to the world? Every warning of Christ of the cost of preaching his gospel was actually fulfilled. The Master simply gave them an inventory of the trials and tribulations that would come upon them, and not one single item was omitted by the paymaster—the world. The time came when they were hated of all the nations for his name's sake; when they were delivered up to councils; when they were beaten in the synagogues; when they were led before kings and princes; when those who actually put them to death thought that they were doing God service; when they were disowned by friends and families.

While the Acts of the Apostles tells but little of the abuse, and hatred, and contempt that the world heaped upon them, legendary history throws some light on the dark picture in the end. Simon Peter was crucified head downward in the city of

Rome; Andrew was crucified on St. Andrew's cross; James the Elder was beheaded in Jerusalem by Herod; John was banished to the Isle of Patmos in the eastern Mediterranean Sea; James the Less was crucified in Egypt, or was thrown from a high pinnacle; Jude was martyred in Persia; Philip suffered martyrdom in Hierapolis in Phrygia; Bartholomew was flayed to death; Matthew suffered martyrdom in Ethiopia; Thomas was shot to death by arrows while at prayer; Simon the Zelote was crucified; Judas committed suicide.

However true or untrue this legendary history may be, there is a source from which we draw a truthful story of the trials and tribulations of those who said, "Let us also go, that we may die with him." Through Luke's historic narrative of the Acts of the Apostles, and through the Epistles to the churches, we can see something of the fearful cost of preaching Christ to the world. Let us hear the testimony of men who were warned of the fearful cost of preaching the gospel in the world, and yet who went undaunted to the task. As the world made its contribution to the fearful catalogue of things that Christ had foretold should come upon them, we read: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name."

Paul said: "We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are

strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the off-scouring of all things, even until now."

Paul said, "After the manner of men I fought with beasts at Ephesus." Oh, what would the world give for a look into the amphitheater at Ephesus, to see the tragedy enacted there! Oh, what would the world give if Luke or Paul had only told us the circumstances that threw him to the wild lions or tigers in the arena, while the mob yelled with brutal glee at the conflict! Only eleven words are written in description of the scene, yet they are words that are fraught with tremendous significance.

Paul said: "Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter." "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, I count all things to be loss for the excellency of the knowl-

edge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ."

Paul said: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Peter declared: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." "If ye be reproached for the name of Christ, blessed are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you."

Every Jewish evangelist and apostle were ground to pieces between the upper and nether millstones of the world's hatred and contempt for the meek and lowly Nazarene and his message. Nor is the way any smoother for the Jewish evangelist and disciple to-day. Let a Jew accept Jesus Christ, and he is immediately disowned by family and friends, distrusted by Gentiles, and boycotted by the world.

Christianity is made too cheap for some of us to-day. We give up nothing to obtain it, we

sacrifice nothing for it, we undergo no hardships to promulgate it to the world. If it should cost us one-hundredth part of what it cost the early disciples, there are a good many millions of us who now claim to be followers of Christ who would turn our faces away and reject him. And if it cost the preachers of this Christian land a thousandth part of what it cost the Jewish evangelists who first proclaimed Christ to the world, several thousands of us would find that our health would not permit us to remain in the ministry. Worldliness in the church has so cheapened Christianity that the church is crippled and shorn of her power by this horde of unregenerated pagans. But for a Jew, then and now, it meant, and means still, the sacrifice of the things that are most precious in the world —home, friends, and even life.

But let us stand with John on Patmos, and have him draw aside the curtain of God's glorious and eternal world, and show us the fruitage of the age of martyrs for Christ. Jewish evangelists sowed the fields with the good seed of the Kingdom of Heaven, and the earth yielded her golden harvest, and hatred and bigotry reaped it with her sickle keen. It has been asserted that fifty million martyrs perished for their faith in the Lord Jesus Christ, and John wrote: "I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God." "And one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said unto me, These

are they that came out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

Ah! who were they? Many of them, doubtless most of them, were Jewish martyrs to their faith in Christ, for the flaming red banner of persecution had not been unfurled at large over the Gentile nations at the time when John wrote of this vision. How many of the apostles, and evangelists, and prophets, and elders, and deacons of the early church were in this throng! Paul, in writing to a Gentile church, and enumerating the things which he and his colaborers had suffered for their faith in Christ, said, "I write not these things to shame you." But how such lives of sacrifice, and patience, and suffering ought to shame us who have done so little, and who can bear so little reproach for the name of our blessed Lord.

IV.

Christianity and the Great Commission.

The commission which the Jew received from our Lord Jesus Christ became *our* commission when we heard and obeyed the message that was so faithfully proclaimed to the world by these Jewish apostles and evangelists. The commission which bade him, "Go ye into all the world, and preach the gospel to the whole creation," has become our divine marching orders. And the obligation is just as binding upon us to-day as it was upon them nineteen hundred years ago. Age nor transmission from one race to another has in nowise dulled the edge of the sword of the Spirit.

But how faithfully have we obeyed this commission? It reads to-day just as it read nineteen hundred years ago. The command of the Lord is still: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." The lines of march may be reversed, but the message remains unchanged. Age, nor progress, nor civilization, nor conditions of men have taken away a single iota of our responsibility.

We stand at the ends of the earth to-day, at the last milestone in the commission of our common Lord. It may be the providence of God that we are to begin in this our day to take the reverse steps in the great commission and preach it backward to the point of beginning—the uttermost part of the earth, then to Samaria, then over all Judæa, and at last in Jerusalem. For where did Christ ever ordain that his gospel should cease to be preached in Samaria, or Judæa, or Jerusalem? Did Christianity's obligations cease when the people of Jerusalem, and Judæa, and Samaria were scattered among the nations of the earth? We are preaching Christ in Jerusalem when we preach him to the people of Jerusalem wherever they may be found to-day. While the chosen people of God are not in the land of their fathers, they are in the land of our fathers, and wherever they are, in Europe, Asia, Africa, America, or the islands of the sea, there is our obligation also.

Paul holds us fast to the issue. "So all Israel shall be saved." But where? Not in Jerusalem, for they are not there. Not in Judæa, for Israel is not there. Where then? "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." "For there is no distinction between the Jew and the Greek: for the same Lord is Lord of all, and is rich unto all who call upon him. For whosoever shall call upon the name of the Lord shall be saved."

The history of the church through these past centuries may be written in the heartbeat of missions. Nothing else was worth writing during the

history of the church of the first century. And nothing else is worth writing now. If the church is not reaching out to the ends of the earth to lift up all races of men, then she has nothing to write. If the corporate life of the church consists only of suppers, and bazars, and euchre parties, and picnics, and shows, and entertainments, then let us draw the curtain over her shame. The wise man of old said, "Where there is no vision, the people cast off restraint." This is as true in the life of the church as it is in the life of the individual. Churches are dying every day because they have no vision, they never see beyond the little hamlet where the church stands, they think only in terms of the locality in which the church stands, they aim only to reach the community around them. Such churches have nothing to write in the glorious achievements of Christianity in the world.

Each age and generation has witnessed some great missionary achievement of the church, as Spirit-filled men caught the vision of world-wide evangelization for Christ. And standing prominently in the forefront of the church's advance, like a captain before his host, leading them on to victory, may be seen a score of great missionary leaders, worthy successors of Paul, and Silas, and Philip, and Barnabas.

To the Goths went forth Ulfilas, just as Philip went down to Samaria, "and proclaimed unto them the Christ." To Armenia went forth Gregory; to France went forth Pothinus; to Ireland went forth St. Patrick; to Scotland went forth Columba; to England went forth St. Augustine; to Germany

went forth Boniface; to Denmark, Anaskar; to the American Indians went forth John Eliot; to India went forth William Carey; to Africa went forth David Livingstone; to China went forth Robert Morrison; to Japan went forth St. Xavier; to the Hebride Islands went forth John Paton; to Samoa went forth John Williams; to Formosa went forth Mackay; to New Zealand went forth Karl Ritter.

But where is the great missionary leader who has gone forth during the past eighteen centuries to the "lost sheep of the house of Israel"? We look in vain for him, we listen in vain for his message. We have sent forth the missionaries by the score to the dark continent of Africa, and all Christendom rejoices in the bountiful harvest that has been gathered in. We have sent forth the missionaries by the score to China and Japan, and we have watched the light break in these darkened lands. We have sent forth the missionaries to India, to Korea, to Thibet, to Manchuria, to Madagascar, to Turkey, to Armenia, to Arabia, to Cuba, to Porto Rico, to the Philippines, to South America, to the islands of the seas, and everywhere that humanity is found to-day. And we are preaching the gospel to almost every tongue and dialect, to almost every tribe and family of earth, but there has been no gospel for the Jews.

And here in our own free America, America ordained of God to save the world, the Church of Jesus Christ stands at every open port to meet and to greet the great incoming flood-tide of immigrant strangers that are pouring through our

gates in search of homes, bread, liberty, and hope. And to this vast host, the church extends a greeting and a welcome in the name of Jesus Christ. Missions are opened for them, the Bible is reached out to all of them, save the Jew. Of all the nationalities who are pressing through our open doors, none are more desirable as citizens of this great, free America than the Jews. And yet we treat them as though they were the scum of the earth. Has he no soul to be saved? Possibly he could teach us more about God than some of us know. We, the Gentile nations, have been his pupils to whom he taught the existence of God—do the pupils excel their masters in knowledge?

To-day we have hung a girdle of gospel bells around the earth, but none of them ring out their welcome and invitation to the Jew. We have translated the gospel message into almost every dialect known in the world, but so little for the Jew. We pray for every tribe and family of earth, that they may know the fulness of the love of Christ that passeth all understanding, but no voice is lifted up in earnest supplication with Paul's, "My heart's desire and my supplication to God is for them [Israel], that they may be saved." Truly the Jew can say, "No man careth for my soul!" Why this neglect? Why this unpardonable and shameless discrimination? The answer is writ in letters large enough to be read the world over—

"INGRATITUDE AND BIGOTRY"

In bringing this indictment of high treason against heaven and treachery to the Jew, we are

fully conscious of the fact that many attempts at justification will be made. As of old, "they all with one consent began to make excuse." Some would say, "The Jew does not want the gospel!" When fully ninety-five per cent. of the Jews of the world are as ignorant of Christianity as are the Mohammedans, having no New Testament in their own language, and possessing nothing but traditional history concerning Jesus Christ, and that warped and distorted in justification of his crucifixion, how do they know whether or not they desire Christianity? The Christ of history and the Christ of Jewish tradition are two different characters. If they could know Christ as he actually lived, and taught, and suffered, it would completely change their viewpoint. While they gave birth to the Christ and his religion, the average Jew in the world is as ignorant of the actual facts to-day as if Christ had been born in India. And the best that the Christian nations have done for him through all these centuries has been to plunder, and rob, and persecute him in the name of religion. Who would want Christianity on those terms?

Possibly they *do not* desire Christianity. Neither do the Mohammedans, neither do the people of India, neither do the people of China. It is only as we reach the devotees of these great heathen religions, one at a time, and acquaint them with the beauty, and peace, and holiness of Christ, does Christianity become desirable to them. The great masses of people in heathen lands to-day do not want the gospel because they are satisfied with what they have. And only when they become acquainted

with Christianity, and contrast their own hollow and empty religious forms with the beauty and holiness of Christ, can we hope to lead them away from their superstition and fear.

And the missionary who sends back a message from the heathen fields that the people are begging for the gospel, sadly misrepresents the facts. The masses are totally ignorant of Christ, and how can they desire that of which they are totally ignorant? It has never been, nor is it now, true that the masses of heathenism are begging for the gospel message.

Take it in our own land of gospel privileges, where Christ has been preached for generation after generation, and where the rich fruitage of Christianity is ripest, where the monuments of Christianity stand everywhere as a glorious testimony to the truth of the gospel of Christ, the masses of unbelievers are not even calling for the gospel to be preached unto them. There are millions of men and women in our own land who live within hearing distance of the church bells, who are in seeing distance of the light of Christianity, and who are in touching distance of her helping hand, who will neither hear, nor see, nor touch the Christ of God. They are willing to accept the charities of the church, but they refuse to accept the Christ. They can witness every day the power of the gospel to change men's lives; they are unwilling to have their own lives changed. All over this land "The Spirit and the Bride" are calling to the masses of unsaved men, "Come," but they spurn the gospel call and turn a deaf ear to the gospel message. The

man who can justify himself in his hostility to the Jew, and his failure to preach unto him Jesus, simply because the Jew does not desire Christianity, can justify almost anything else in the world. And reasoning from this hypothesis, "That the Jews do not desire the gospel," we would have to close our ears and our hearts against every other heathen race in the world for the very same reason. China, and Japan, and India, and Africa, and the cannibal islands of the sea have slaughtered our missionaries because they did not desire Christianity, but we sent others to take their places. And thus, almost every heathen land in the world has been sanctified by the blood of men and women who feared God more than men.

But some will say, "But the Jew *will not* hear the gospel." But he *will hear* it if it is preached in love. He is hearing and obeying it to-day in many quarters of the globe where Christians possess a sufficient measure of the love of Christ to preach it to them. The Jewish mind and heart is in a more receptive state to-day than at any time since the days of the apostles. They are slowly yielding to the gospel message, and with a united effort, and faith, and prayer of Christendom, Paul's prayer, that "Israel might be saved," will some day be answered. We find not only races of men, but individuals by thousands, right in our midst who manifest an open hostility to the gospel of Christ, and yet we are striving to reach them with the very gospel that they despise. And this is why the church stands in the world to-day. And when these conditions that surround us on every hand

are passed away, then the mission of the church in the world will be complete. By what process of logical reasoning can we justify our failure to preach the gospel to the Jews?

But the Jew of our land, and of every land, *will* hear the gospel if it is presented to them in love and patience. But he will not hear it any other way, nor would it be the gospel of Christ if it were presented in any other way. It is our firm conviction that if Christianity would give herself in the fullest possible measure of love, and prayer, and consecration to the preaching of the gospel of Christ to the Jews for ten years, and with the same devotion that we are preaching the gospel to other heathen races in our midst and in the heathen lands, there is no field in all the world that will yield such glorious results. And the history of the church for the past nineteen hundred years is a sufficient verification of the loyalty and zeal of Hebrews when once they accept Christ as their Lord and Saviour. A hundred thousand Christianized Jews would shake the world for Christ again, just as they shook it with their message in the beginning. The church is neglecting her greatest and most powerful asset in the evangelization of the world for Christ—the Jews.

V.

Christianity's Debt to the Jews.

In the preceding chapters of this humble work, we endeavored to set forth the relationship that the Jews sustained to the commission of our Lord and Saviour Jesus Christ; also the relationship that the Christian world now sustains to the Jews because of the commission of our Lord and Saviour Jesus Christ. Now we shall endeavor to set forth some great reasons growing out of these relationships why Christianity should preach the gospel to the Jews who are scattered among the Christian nations.

The great commission for the universal proclamation of the gospel to the whole creation is laid deep in the heart of Jesus. From this commission there is no appeal. But there are some great secondary reasons why Christianity should manifest a friendlier interest and a deeper sympathy for this neglected and mistreated people. Either the Jews are the most undeserving race of men in the world, or we are the most ungrateful. The Jew has done more to build Christianity upon her firm basis in the world than all other races of men combined. And were the gospel of Christ human and not divine, the blessings which it has brought to the world would be sufficient alone to make all nations debtors to the Jew.

Frederick the Great once demanded of his chancellor proof for the truth of Christianity, and the statesman replied, "The Jew, the Jew!" In the great ebb and flow of the world's national life, five hundred petty kingdoms and empires have been swallowed up in the merciless strife among men. And yet, amid all this crushing and rending of empires, the sway of principalities, and the overthrow of dynasties, the Jew has retained his identity. He is the most interesting man in all the world to-day, because he has the greatest history of any man in the world. He has never changed his faith, he has never changed his creed, he has never turned his face away from his ancient ideal. From the day when God called Abraham out of Chaldæa, and told him to journey to the westward to the land which he would show him, "and he went out, not knowing whither he went . . . for he looked for the city which hath the foundations, whose builder and maker is God," to this day, the history of the Jew reads like a romance. And while the Jew has spent most of the centuries a wanderer in a strange land, yet he has always kept his windows open toward Jerusalem. Through man's inhumanity to man he has been kept from living *in* his beloved city, yet no power of earth has been sufficient to keep him from praying *toward* his beloved city.

God promised Abraham that his seed should be as the sands of the sea, and as the stars of the heaven for a multitude. And to-day, amid all their vicissitudes, amid all their great, overwhelming national disasters, amid all their strife and slaughter, they are as the sands of the sea and the stars

of the heaven for a multitude. And yet, like the sands of the sea, the tides of human destiny have rolled them far from the land of their nativity, and have piled them upon the shores of every land under the sun.

And God further promised Abraham, "I will bless them that bless thee, and him that curseth thee will I curse." "For thus saith Jehovah of hosts: After glory hath he sent me unto the nations that plundered you; for he that toucheth you toucheth the apple of his eye." No student can look well into the history of the world for the past four thousand years and fail to see there the hand of almighty God stretched out to defend and to lead his chosen people, and wreaking vengeance and destruction upon the nations that have dared to lay a restraining hand upon them.

One of the great proofs that there is a God, omnipotent and powerful, ruling the world, and making the nations of earth to praise his name, is the ever-present hand of God in Jewish history. "For the kingdom is Jehovah's; and he is the ruler over the nations." "Jehovah thy God shall cut off the nations from before thee, whither thou goest in to dispossess them." And the whole history of Israel throughout their eventful history is one grand record of God's protecting care.

God said: "I will overturn, overturn, overturn, until he come whose right it is: and I will give it him." And through the ages God has been overturning, overturning, overturning, as a farmer plows his fields, turning under the thorns and thistles, and sowing again the good seed of the coming kingdom.

He has overthrown tyrants and godless kings that a better race of men might rule in the world. The valleys of the Nile, the Euphrates, and the Tigris, the plains of Syria, Esdraelon, and Philistia, and the plateau region of the Lebanon hills have been God's great harvest-fields that felt the keen sickle of the great Husbandman of the earth, as he made room for his chosen ones.

God threw out his battle lines to the southwest, and Egypt felt the wrath of his power, but Israel was there to give God the glory. He threw out his battle lines to the south, and Amalek fell, but Moses was there as a witness for God. He threw out his battle lines to the eastward, and Nineveh and Babylon tottered to their ruin, but God's chosen people were there as the representatives of a race of men whom God had chosen, and to read the handwriting on the wall of the nations that were doomed. God threw out his battle lines to the north, and Persia fell, but Esther and Mordecai were there as silent witnesses. He threw out his battle lines to the northwest, and Greece and Rome were shaken, but Jewish evangelists were there to preach unto them Jesus. And God is still overturning, overturning, overturning the nations of the world, that the kingdoms of this world may become the kingdoms of our Lord and Saviour Jesus Christ.

"Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne—

Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

The nations that surrounded Israel at the beginning of her history are now buried beneath the rubbish of centuries because of their crimes against God's chosen nation. They are gone the way of all the earth, while the nation that they sought to destroy still lives. And Turkey, Spain, Russia and Austria are now reaping the harvest of retribution, and some other nations are yet to feel God's vengeance poured out upon them for their bloody deeds against the Jews. It may be said, with no little pride, that the United States of America is the only nation in the world that has not mistreated the Jew.

God's covenant with Abraham was, "In thee shall all the families of the earth be blessed." And Peter takes up the very same thought nineteen hundred and fifty years later and proves its complete verification in Jesus Christ. "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed." If this be true, and we are constrained by the overwhelming testimony of the ages to believe that it is true, then, we are, of all men, most contemptible and mean if we fail to recognize in the Jew the fulfillment of all these promises of God.

We are the recipients of the richest legacy ever bequeathed by one nation to another. All that we

possess to-day in the realm of revealed religion has come through Jewish channels. When Paul stood in the midst of the Areopagus on Mars' Hill in Athens, he said to the Athenians: "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being." And here Paul clinched the argument by a quotation from one of their own poets, Aratus, "For we are also his offspring." What was true of the men of Athens, has been true of all the nations of the earth. The "UNKNOWN GOD" has been ignorantly worshiped among the nations of earth through all the ages, but the Jew alone could declare him unto men.

The Jew gave the Bible to the world. Could there be any Christ without the Bible? And how would you prove that Jesus is the Christ, the Son of the living God, but for the Bible? The Jew gave

us the doctrines of the Fatherhood of God, the Lordship and Messiahship of Christ, and the brotherhood of man, and then he gave us the proofs for them. The Jew has never poured the riches of his legacy into any nation without blessing it, and wherever Christ and the Bible have not gone, there you will find darkness, and fear, and pitiable misery.

The fullness of the blessing promised to Abraham came when "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." Recognizing, therefore, our unbounded debt to the Jew for the blessings that are the common heritage of all men to-day, let us make a sort of inventory of his gifts to the world. And then, as true and honorable Christian men and women, let us pay tribute to whom tribute is due, honor to whom honor is due, thanksgiving to whom thanksgiving is due.

VI.

The Jew in Ancient History.

The Jew has a national right to be proud of his history, for he has been making history longer than any race of men in the world. A bigot sneered at Lord Beaconsfield (Disraeli) when he arose in the English Parliament to make a speech. He hurled the only weapon that bigotry, and intolerance, and race prejudice can use, by calling the eminent statesman "a Jew!" Lord Beaconsfield calmly replied to the insult: "Sir, I can well afford to be called a Jew. When your fathers were naked savages in the wilds of Germany, my fathers worshiped God in a golden temple in Jerusalem!"

Long before Socrates taught philosophy and Herodotus wrote history, the Jews were living the most sublime philosophies and making history. Long before the Greeks captured Troy by strategy, Joshua led the hosts of Israel around the walls of Jericho, and watched them crumble before the touch of the hand of God. The Jews had a civilization long before Greece and Rome had letters. When poor, blind Homer was writing his immortal Iliad and Odyssey, "the sweet singer of Israel" was writing his immortal Psalms. Long before Babylon and Nineveh began to be felt as world powers, Israel was a mighty nation, holding sway over the

vast region from Egypt on the south to Phœnicia on the north, and from the desert on the east to the sea on the west. Long before Rome was founded by the Tiber, Jerusalem was a city of great wealth and culture. Long before the magnificent Parthenon was constructed on the Acropolis in Athens, King Solomon was constructing the temple of God on Mount Moriah in Jerusalem.

When the ancestry of every European king and prince chased the wild boar and fought the wild savages of the forest, King Solomon sat upon an ivory throne, in a golden temple in Jerusalem, holding communion with the great God of the universe. His counselors were the torch-bearers of civilization long before Greece and Rome began to awaken. The history of the Jew has been interwoven with the history of the world for nearly four thousand years.

They saw Egypt rise and fall like a giant. They saw Nĭneveh and Babylon totter to their ruin. They saw Edom and Moab, Philistia, and Tyre and Sidon buried beneath the rubbish of the centuries. They saw Greece and Rome loom up on the western horizon, they heard the thunder of the distant conflict between Greece and Persia, between Rome and Carthage, and they themselves soon felt the hot breath from the nostrils of the Greek and Roman cavalry on the Esdraelon. They heard the crash and roar of battle at Marathon, Thermopylæ, Salamis, Platæa, Chæronea, Issus, and Arbela. They watched, as it were from afar, the ever-changing kaleidoscopic figures of nation arrayed against nation in the death-grapple for power and spoil.

Nor did the Jew come out of this irrepressible conflict unscarred. Like the Greek, the Jew could not keep out of a fight. Through their warlike temperament and training they became a world power, and then it took the best blood of the nation to maintain that power. Nations pressed them in on every side, and with internal strife that rent the nation into shreds, and with the ever-rising tide of Nineveh, Babylon, Syria, Persia, Greece, and Rome pressing them in at every angle, the Jewish monarchy soon fell to pieces. Then ten tribes were carried away into captivity in Nineveh, followed soon by the fall of Jerusalem and the seventy years of captivity of the tribes of Judah and Benjamin in Babylon. The remnant of the tribes of Judah and Benjamin returned from Babylon to rebuild the city of David, but the glory of the kingdom had passed away forever. The Jews withstood the Greeks for a little while, but at last their temple was desecrated and despoiled. Then they felt the hot breath from the nostrils of the Roman cavalry, and the Jewish nation was soon prostrated at the feet of the proud mistress of the world whose throne was in the city by the Tiber.

Through their great oppression and unbearable wrongs at home, pillaged and plundered by nation after nation, their temple desecrated, their old religious rites and ceremonies mocked by Gentiles, with Gentile garrisons stationed at every crucial point in the kingdom to oppress and enslave them, there came the migration of the Jewish people, when they were soon scattered like dust among the nations of the world. Thus, in God's own good providence,

they became the heralds to announce to the world the coming of the Prince of peace, the Redeemer and Saviour of all men.

Into every great political, religious, educational, and commercial center of the Roman Empire came little bands of Jews seeking a haven of rest from the tyranny and oppression at home. There he built his synagogue, there he worshiped God, there he began to hope for the Deliverer, there he opened the Scriptures of God and invited the nations of the world to read the wonderful promises that Jehovah had made to Abraham, that in his seed should all the nations of earth be blessed.

How precious must have been the announcement of the angel which startled the shepherds as they watched their flocks by night on the hills near Bethlehem: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

The world's waiting was over. The doors of the temple of Janus were closed, and the great Jewish heart unconsciously joined in the song of the angel host that sang over the manger-cradle of the world's Redeemer in Bethlehem, "Glory to God in the highest, and on earth peace among men!"

But the peace was of short duration. The birth of Christ was only the lull in the cruel conflict which had raged around Jewish standards for fourteen hundred years. The dogs of war were soon loosed again, the banners of war were soon unfurled, the low murmurings and mutterings grew louder and louder until at last the storm burst in

all of its terrific fury. Roman legions took up the line of march towards the gates of Jerusalem. The revolutionists soon swept the land free of its Roman garrisons. Maesada, the great fortress east of the Jordan, was taken by storm and its Roman garrison was put to the sword. Then, under the splendid leadership of Eleazar, the castle of Antonia fell, the Roman garrison was put to death, and thus Jerusalem rid herself of the hated Gentile oppressors who had held sway over the city for many long, weary years.

Both Judæa and Rome rose to the highest pitch of enthusiasm to meet the impending crisis. Cestius Gallus, the Roman legate of Syria, marched upon Jerusalem with a large Roman army, but his forces were cut to pieces in the gorges of Bethoron by the Jewish forces. All negotiations of peace between Judæa and Rome were broken off, the Jews had committed themselves to the issue, and were ready to abide by the consequences, whatever they might be.

Nero, the emperor of Rome, selected Titus Flavius Vespasian, one of his very best generals, to put down the revolt in Palestine. While Rome was mobilizing her army, the Jews were strengthening their fortresses, enlisting their forces, gathering their supplies and munitions of war, and by the time Rome was ready to strike, Judæa was ready to return the blow. Vespasian landed his forces and marched with fifty thousand men into Galilee in the spring of 67 A. D. Opposed to him was the young but inexperienced rabbinical scholar, and afterwards the great Jewish historian, Josephus.

Vespasian gained the greater part of Galilee without a sword-stroke, and Josephus took refuge in Tiberius with his small, undisciplined band of Galileans. Josephus was at last compelled to surrender, and all Galilee was overrun.

Nero died in 68, and the next year Vespasian was chosen emperor of Rome. The emperor entrusted the control of affairs in Judæa to his son Titus, with instructions to press the war to its bitter end with all possible speed, and then hastened away to Rome. Like an avalanche he swept down upon the city. At the very point where Jesus Christ stood and wept over the city, the famous Tenth Legion of the Prætorian Guard pitched its tents. The siege lasted from April until September, five months of terrific struggle, five months of suffering, hunger, and slaughter. Jerusalem was blood-stained within and without. A breach was at last made in the wall, the gates were battered down, the temple was burned, the city pillaged, and the little remnant of heroic defenders, their wives and children were led away to grace a conqueror's triumphal entry into the capital city of the world. Their enemies had conquered at last, and Jewish courage and heroism had been crushed, but not broken. Titus had thundered at her gates for five long months, but when he at last entered the city, he entered it through the graveyard of the Jewish nation.

From that day to the present he has been a wanderer in a strange land, with no place to call his own, despised and rejected of men, a sojourner in a land of strangers, seeking peace and liberty

of conscience which has not often been found. But wherever he went, into whatever country he sought refuge, whatever land he chose as his own, whatever national banner waved over him, there he became a patriot. And it may be safe to say that he never dishonored the flag he chose to follow.

Since his own land was despoiled, and his own city destroyed, and his own altars overthrown he has commingled with the nations of the world, and yet he has never lost his identity as a Jew. He could no more be assimilated by the nations that engulfed him than gold can be assimilated by the earth. He has changed his language, he has changed his dress, he has changed his business, he has changed his avocation so as to meet the demands of the age and nation in which he lives, but he has never changed his character. They are still a peculiar people, the marvel and miracle of the ages.

VII.

The Jew in American History.

The Jew's intimate touch with American history began even before America was discovered. On the same day, and with the same pen that Ferdinand and Isabella, of Spain, signed the infamous edict which drove from their land more than 250,000 Jewish subjects, they also chartered the expedition of Christopher Columbus to sail in search of East India lands, which unexpectedly resulted in the discovery of the American continent. The expedition of Columbus completely changed the map of the world. Scientific and geographical knowledge was also completely revolutionized. The expedition of Christopher Columbus was the most important achievement ever undertaken by men, and its influence on the world has been excelled only by one event—the life and ministry of Jesus Christ.

But the money for the expedition of Christopher Columbus was furnished by a Jew by the name of Santangel, and not by Queen Isabella of Spain, as has been believed for four hundred years. Recent examinations into the old Spanish records of the times of Ferdinand and Isabella, by Dr. Moses Kayserling, of Buda-Pesth, Prof. H. B. Adams, and other eminent scholars, have established beyond any peradventure, that "Jews, and not jewels,"

formed the financial basis that equipped the ships of Columbus and sent them forth on their wild venture.

The old diary of Santangel, the Jewish financier of Spain, and the official records of the State Department of the Spanish Court reveal the facts herein set forth. Record after record shows that Santangel made loan after loan to the King and Queen of Spain at the time when Columbus was fitting out his little fleet. And while Queen Isabella offered to pawn her jewels for the expedition, it did not become necessary for her to do so, as Santangel furnished the required amounts.

The charts by which Columbus sailed in search of a new world were drawn by a Jew by the name of Jehuda Cresques. The ship physician was a Jew by the name of Bernal. The ship surgeon was a Jew by the name of Marco. The first man to see land was a Jew by the name of Triana. And the first man to set foot on American soil was a Jew by the name of Torres.

As the Jews were so intimately connected with the discovery of America, it would seem perfectly logical that they should be intimately associated with America in her rich privileges. And so have they been. They looked upon America as their new land of promise. There was no other land in the world where he could set his foot and be at peace. America offered to them an asylum of rest from the political and religious tyranny which not only prevailed in Spain, but also throughout Europe, Asia, and Africa. It seems that whenever the Jew knocked at the gates of the nations, and asked to

be admitted within their sheltering folds as a citizen, to participate in their achievements, and to share in their prosperity or their adversity, that all the brutality and hatred in men flamed forth.

But America was an open door to this persecuted and maltreated people who had sought peace and liberty among the nations and found none. They felt that the arm of political tyrants and religious bigots was not long enough to reach across the sea. So they turned their eyes to America as their new land of political and religious freedom. They were early identified with the settlements in America, and took part in the struggles and hardships of our forefathers who laid the foundations for this great American Republic. But the same relentless and bloody hands that had clutched them in Spain, and England, and France were soon reached out to lay hold upon them in America. They were restricted in their property rights, their trading privileges, and their religious liberty which they had so earnestly sought in the New World, and more than once the mob spirit in men burst forth. But these restrictions of trade, property rights, and religious freedom were gradually removed until, at the time of the Declaration of Independence by the English colonies, all men stood on equal commercial, political, and religious terms in young America.

The Jews were settled in New Amsterdam (New York) as early as 1654, and soon they found their way into every colony from Massachusetts to Georgia. But not until the establishment of the Constitution of the American Republic, which guaranteed full religious liberty to all men, did the

Jews come to America in any considerable numbers. At the outbreak of the American Revolution there were groups of prosperous Jews in New York, Philadelphia, Baltimore, Providence, Boston, Newport, Charleston, Savannah, Richmond, and in many of the smaller towns and villages along the Atlantic seaboard. But a very conservative estimate places the number of Jews in America at the time of the revolution at not over thirty-five hundred.

The Jews were among the very first to respond to the call of their country when the news from Lexington, Concord, and Bunker Hill electrified the whole country from New Hampshire to Georgia. The Non-importation Ordinance of 1765, which was the first concerted movement looking toward the independence of the thirteen English colonies in America, contained the names of nine Jewish patriots. These are Benjamin Levy, Moses Mordecai, Bernard Gratz, Sampson Levy, Mathias Bush, David Franks, Joseph Jacobs, Hyman Levy, and Michael Gratz.

When Washington's army was shivering in their mud huts at Valley Forge, and the cause of the American army seemed hopeless, with little food, scant clothing, poor shelter, without visible means of procuring these, with smallpox raging on every hand, with treason in the camp, and with a strong, well-fed, well-clothed, well-sheltered, well-officered, and well-armed foe in the land, a Jewish merchant of Philadelphia, by the name of Solomon, gave over six hundred thousand dollars to feed, and clothe, and shelter Washington's army. And he never asked for, nor did he ever receive, a

dollar of it in return. Other Jewish patriots also signed bills of credit to aid the American cause of independence, and altogether they appropriated a million dollars to the cause of the American arms. Jewish patriots fought in the rank and file of the American army, and almost every battlefield, from Lexington to Yorktown, was sanctified by Jewish valor and Jewish blood.

Three members of Washington's staff were Jews. Three Jewish soldiers bore the body of the brave De Kalb from the battlefield of Savannah. A Jew was sent with special messages from the American colonies to Jay and Franklin in Europe. Jews fought in the Indian Wars, in the War of 1812, the Mexican War, the Civil War, and the Spanish-American War, many of them reaching high rank, both in the army and navy.

When the battleship "Maine" was blown up in Havana Harbor in 1898, the Jewish press was outspoken against the outrage, and Jewish blood boiled with indignation. And when war was at last declared, and the call was issued by President McKinley for volunteers to avenge the insult offered to our flag by Spain, Jewish patriots were among the first to respond to the call to arms. The muster-rolls of the army show that more than four thousand Jews embraced the opportunity afforded them to avenge a crime that was committed against their fathers in Spain more than four hundred years before.

The first man to volunteer for service in the war with Spain was a Jew. The first man to fall in the attack on Manila was a Jew. Seven of the

famous "Rough Rider" regiment, commanded and led by Col. Theodore Roosevelt, were Jews. There were ten Jewish artillerymen in the famous Astor Battery. Fifteen Jewish sailors went down with the ill-fated battleship "Maine."

During the history of the United States, Jewish statesmen have sat as members of Congress, in the United States Senate, in the Supreme Courts of both State and nation, have been members of Presidents' Cabinets, have been diplomats and ambassadors of this great nation to the nations of the world. They have held the highest offices in the gift of the American people. Judah P. Benjamin, a Jew, was the Secretary of State of the Southern Confederacy. And not only in America, but in every land the world over, Jews have risen to the highest positions of trust and honor in the gift of nations. Disraeli (Lord Beaconsfield), once Prime Minister of England for twenty years, was a Jew. Sir Rufus Isaacs, the present Lord Chief Justice of England, is a Jew.

Standing in the forefront of the political arena of Germany, France, Holland, Austria, Great Britain, and the United States are Jews who are the peers of the best statesmen of the age, or of any age. Jews have sung some of the world's sweetest songs, have played some of the world's greatest dramas, have painted some of the world's greatest pictures, they have composed and played some of the world's greatest music, and have been among the world's greatest merchants, lawyers, poets, writers, teachers, philanthropists, and financiers. He was a Jew who led in the crusade in New York

City to give pure milk to little children that reduced the death-rate among infants from ninety-six thousand to sixty-three thousand in a single year.

Americans attain to greatness and distinction in America, Englishmen in England, Frenchmen in France, Germans in Germany, Japanese in Japan, in the land of their fathers, surrounded by every fostering influence, and encouraged and protected by their national life and national institutions. But the Jews, like Daniel, Ezra, Esther, and Mordecai; like Disraeli and Isaacs, force their way up to distinction and honor in a strange land, surrounded and submerged by grinding hatred, bigotry, and intolerance. A man does not deserve much credit for reaching the highest station, fame, and success when a million friendly hands are reached down to lift him up; but a man does deserve praise and honor when a million envious hands are reached upward to drag him down, and he can succeed in spite of them all.

Jews own more property per capita than any race of men in the world, fewer of them are drunkards than any race of men in the world, fewer of them are paupers than any race of men in the world, fewer of them are criminals than any race of men in the world. Only five Jews have ever paid the death penalty for crime in the history of the United States. Fewer of them are victims of hereditary diseases than any race of men in the world. Charitable institutions seldom hear his petition for help, divorce courts rarely see his face, and the slums and tenderloin districts seldom hear the silent footfall of Jewish women.

Life insurance companies rate the Jew forty per cent. higher as a risk than any other race of men in the world. Nearly one-half of the gold in the world is in Jewish hands. They hold the financial balance of power in Germany, Prussia, Russia, Austria, France, Great Britain, and the United States. Throughout continental Europe they hold the balance of power in the press of the nations. And in the United States Jews own and control the four papers having the largest circulation in America. And still, such nations as Russia, and Turkey, and Spain, and Austria will persecute the Jews! And still Christianity has spurned the Jews! O Thou insufferable and blasphemed Lord God, open our eyes, that we may see! Remove the hatred and prejudice from our hearts, that we may give honor to whom honor is due, credit to whom credit is due, praise to whom praise is due!

"If, drunk with sight of power, we loose
Wild tongues that hold not Thee in awe;
Such boastings as the Gentiles use,
Or dearer bonds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

VIII.

The Jew in Literature, Arts, and Science.

We are too prone to think of the Jew in terms of politics, and commerce, and statesmanship, and war, and we are too apt to forget the Jews' contribution to literature, music, painting, sculpture, discovery, and invention. The Jews are a versatile race. He is at home in any calling. He can fight, he can sing, he can paint, he can delve into the mysteries of nature, he can mould the governments of the world, he can write, he can preach, he can plead at the bar, he is at home on the platform with the orators of the world, he can play his part well in any realm of thought or investigation.

The Bible is the foundation of all literature, and every writer, both of the Old and New Testaments, was a Jew, with but one exception. Luke, the historian, is the exception, being a Greek. The Bible has had the largest sale of any book ever written, has been longest read, has been most universally read, and has been most earnestly read of all books. The Bible is the only universal book. We find it in the heart of Africa, we find it in the jungles of India, we find it in Thibet, we find it in old China and in new China, we find it in the shadow of the pyramids, we find it in the islands of the sea, we find it in the homes of the rich,

we find it in the homes of the poor, we find it in the homes of the old, we find it in the homes of the young, we find it in the homes of the wise, we find it in the homes of the unwise the world over. There is not a spot so dreary, so desolate, so far removed from the light and culture of civilization that the Bible is not found as a lamp to the feet and a light in the pathway of the children of earth.

The Bible—not the Old Testament alone, but the Old and the New Testaments as companion volumes of God's completed plan of the ages—has changed the map of the world. Take a map of the world to-day, and place your finger upon the nations that hold the balance of power in the world, and your finger will rest upon the nations that walk in the light and guidance of the sacred Scriptures. And then take a second map of the world, and place your finger upon the nations where the light of civilization shines brightest, and it will rest upon the nations where the open Book is in the hands of the masses. Civilization has reached its highest point of excellency where the distribution and usage of the Bible is unrestricted; it reaches its next highest point of efficiency where the Bible exists in restricted usage and privilege. But the lowest point in the efficiency of civilization reached in lands where the use of the Bible is most restricted is infinitely better than the highest civilization attained by the nations that do not have the Bible at all.

The Bible has inspired the great philanthropies of the world. Hospitals, and schools, and colleges,

and homes, and charitable institutions stand everywhere in Bible lands, but we look in vain for them in the lands where the Bible has never gone. India looks to the Christian nations to feed her starving millions; China looks to the Christian nations to relieve the distress in her flood-swept districts; the Balkan states look to the Christian nations to feed their hungry thousands.

The Bible makes nations. What has made such nations as England, and Germany, and the United States? Did commerce make them? Did philosophy make them? Did the merciless plunder of other nations make them? Did science make them? Lying as the basic principles of all civilization and power are the two great corner-stones upon which these great nations rest: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." On these two great principles, honor and reverence for God the Father, and loyalty and obedience to the Son, rests our national life. Take these away, and how quickly our civilization and power will wane.

Other books come and go, but the Bible goes on forever. The works of comment and exposition of the Bible are more voluminous than all that remains of Greek and Roman literature combined. An English antiquarian has found that the number of commentaries that have been written on the Bible exceeds sixty thousand volumes.

Out of a thousand books published each year, six hundred of them never pay the cost of publication, two hundred of them just pay the cost of publication, one hundred yield a small profit, while but few of them make a fortune for the writer. Of a thousand books published each year, six hundred and fifty are forgotten by the end of the first year, one hundred and fifty more are forgotten at the end of the third year, and only fifty of them survive the age that reads them. Of the fifty thousand books published during the seventeenth century, hardly sixty of them survive to the present age; of the fifty thousand books published during the eighteenth century, not more than sixty of them remain with honor. For thousands of years, thousands of writers have struggled to build for themselves a literary monument that would survive the wreckage of time, but to-day there are not over five hundred of them that are remembered. The others have been forgotten in the onward march of the world. Of the two hundred prominent writers of the nineteenth century, how many will be remembered by the next generation?

But the writers of the Bible have never been forgotten, and their writings have never grown old. In the generations that are yet unborn, men may cease to read Homer, or Virgil, or Livy, or Goethe, Shakespeare, Milton, Tennyson, Dante, Hugo, or Longfellow, but men will continue to read David, and Isaiah, and Jeremiah, Matthew, Mark, Luke, John, Paul, and Peter as long as the world shall stand. The twenty-third Psalm, the fifty-third chapter of Isaiah, the fourteenth chapter of

John's Gospel, the twelfth chapter of Romans, the thirteenth chapter of First Corinthians, and the last chapter of Revelation will continue to comfort men when all other pages of human literature have failed.

The Scriptures of God have been the source from which many of the world's greatest writers have drawn their greatest themes and their loftiest inspiration. Goethe had the walls of his room covered with Bible maps and pictures. Milton found his theme for "Paradise Lost" in the Scriptures of God. Shakespeare's "Lady Macbeth" was only bloody Jezebel. Lord Byron caught the beauty and ruggedness of his style from the prophecies of Isaiah, and he draws from Sennacherib's invasion of Judæa the theme for one of his grandest poems. Macaulay crowns his most gigantic sentence with a quotation from the Bible. John Bunyan saw only in a dream what the apostle John saw by revelation on the Isle of Patmos. Scott's "Waverley" novel characters are all Bible characters under different dress.

Where would you look for such poetry? Milton said, "There are no songs like the songs of Zion." Or where would you look for such oratory? Daniel Webster said, "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee." Peter's sermon at Pentecost, Paul's sermon on Mars' Hill, Paul's defense before the Sanhedrin are among the world's masterpieces of logic and eloquence. When Sir Walter Scott was dying he called for "The Book." The attendant asked him, "Which book—'Lady of the Lake,'

'Ivanhoe,' 'Marmion'?" "No," he said gently, "there is but one book—the Bible."

Patrick Henry pressed the Bible to his breast on his dying-bed and said, "Blessed Book! The greatest of all books, which I have had no time to read, and now it is too late." Locke paid the highest tribute to the Bible. "It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter—it is all pure, all sincere; nothing too much, nothing wanting." Rousseau said of it, "Peruse the works of philosophers, with all their pomp and diction; how contemptible they are compared to the Scriptures."

The influence of the Bible is no less marked in art than in literature. Great artists have vied with each other in paying tribute to the Man of Galilee and the scenes of his life and ministry. The great artists of the world have felt that the highest ideal in art was to paint the face of the Man of Sorrows. Munkacsy's "Christ before Pilate," Schaeffer's "Christ the Comsoler," Rubens' "Cross of Christ," Dore's "Christ Descending from the Prætorium," Da Vinci's "The Last Supper," Hunt's "The Shadow of the Cross," Kirchback's "Christ Blessing Little Children," Plockhorst's "The Good Samaritan," Hofmann's "The Worship of the Magi," Bida's "The Calling of the Fishermen," Dore's "The Rich Man and Lazarus," Hofmann's "The Sermon on the Mount," Raphael's "The Transfiguration" have made the life and ministry of Jesus of Nazareth to live anew on canvas.

Raphael, Sargent, Dore, West, Naac, Titian, Plockhorst, Murillo, Hofmann, Da Vinci, Harrach,

Munkacsy, Horst, Lang, Schaeffer, Rubens, Dore and Kirchback have hung before the world the scenes of Bible history. Few of the painters of the world have become famous who have ignored the scenes of the Bible. Just a few months ago the enormous sum of $700,000 was paid by Mr. P. A. B. Widener, of Philadelphia, for a picture of Christ and his mother, painted by Raphael when he was but twenty-two years of age.

Not only has the Jew influenced the literature and art of the world, by giving the Bible as the foundation and inspiration of all literature, and the scenes of the Bible as the themes for the world's greatest pictures, but his contribution to science has been equally marked. Koller, the discoverer of cocaine, was a Jew. Koch, the eminent tuberculosis specialist, was a Jew. Rosenthal, the great nerve specialist, was a Jew. Maimonides, "The Jewish Aristotle," ranks as one of the world's greatest philosophers.

In the realm of music may be mentioned the illustrious names of Mendelssohn, Strauss, Rubenstein, Benedict, Rosenthal, Hofmann, and Joachim. In the realm of painting and sculpture may be mentioned the names of Solomon, Jacobs, Levy, Meyrheim, and Lazarus. Sylvester, the eminent mathematician, was a Jew. Sir William Herschel, the world's great astronomer, was a Jew. Cohn, the noted botanist, was a Jew.

Not only did the Jews contribute the writers of the Bible, but they contributed its defenders and historians as well. Neander, the world's greatest church historian, was a Jew. And possibly no

greater work in defense of Christianity was ever written than Edersheim's "Life of Christ." It came at a time when it was sadly needed to stay the tidal wave of German rationalism which was striving to shake down the fourfold gospel narrative of Christ. This masterly work bound the four Gospels together with a firmer clasp that has not been broken.

IX.

The Jew's Contribution to Religion.

However great as may be the world's debt to the Jew in history, literature, art, science, music, statesmanship, commerce, discoveries, and invention, had he done nothing more than to give birth to the Christian religion, this alone should be sufficient to cause the heart of the world to pulsate and throb with gratitude. Judaism and Christianity number one-third of the population of the world. Then, Mohammedanism, which is but a spurious offspring and counterfeit of Judaism, also has its fountain-head in "Father Abraham."

The Jew has come down the ages, holding aloft the torch of inspiration and revelation, teaching the Fatherhood of God, the Lordship and Messiahship of Jesus Christ, and the integrity and authenticity of the Old Testament Scriptures. Light from heaven shone brightly on the pathway of Israel from the call of Abraham to the close of the prophetic age. Then the New Testament age opened with a great outburst of heavenly light when the Son of man stood forth and declared, "I am the light of the world."

Paul declared: "What advantage then hath the Jew? Much every way: first of all, that they were entrusted with the oracles of God." The one

supreme and potent factor of the Old Testament and New Testament Scriptures is the tone of confidence and authority with which they speak. The Jew was God's mouthpiece in the world; his herald of better things to come. And we can not but stand in reverence before their faithful performance of their heaven-born mission.

The whole plot in the great drama of human redemption, from Eden to the Cross, centers around one sublime figure, Jesus Christ of Nazareth. The only essential difference between the Christ of the Jews and the Christ of the Gentiles is, that the Christ of the Gentiles came nineteen hundred years ago, while the Christ of the Jews is yet to come. Peter declared, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." To the Jew, then, were given these oracles of God to speak to the world the evangel of the unity of God, the divine Sonship of Christ, the forgiveness of sins, and the redemption of the world through the efficacious atonement of Jesus.

Lying at the base of all divine truth and revelation of God's word and God's will to men were Jewish prophets and apostles who spake to the world from time to time the will of God, the mercy of God, the justice of God, the love of God concerning the world. Little by little, word by word, promise by promise, statute by statute, through age after age, spanning the distance from the fall of man in the Garden of Eden to his restoration in Jesus Christ, the whole plan of the ages was woven together, stamped in Jewish thought, spoken by

Jewish lips, penned by Jewish fingers and played upon the stage of Jewish history.

He was a Jew who wrote the history of the world for the first twenty-five hundred years while the nations walked in darkness. He was a Jew who penned those immortal lines: "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." He was a Jew who wrote, "Thus saith Jehovah, Thou shalt not," which has been a restraining rein over man's turbulent passions through all these thousands of years. He was a Jew who stood on the heights of Jesrael, and cried: "For unto us a child is born, unto us a Son is given; and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever."

He was a Jew who wrote: "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hid their faces he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was

bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

They were Jews who stood on the watch-towers of the nations and looked out on the coming events of the world. They watched the rise and fall of nations, they saw the crumbling of empires, the sway of principalities, and the rending of kingdoms, as God overturned, overturned, overturned to make room for the coming kingdom of Christ. They foretold with amazing accuracy the trials and tribulations which God would visit upon the children of disobedience. Then they looked forward through the centuries to the coming of the Christ, the Redeemer, the Saviour, the King. They foretold where he was to be born, to whom he was to be born, the miraculous manner in which he was to be born. They told of his wonderful life, of his wonderful ministry, of his miracles, of his sufferings and humiliation, of his betrayal for thirty pieces of silver, how men would cast lots for his raiment, how he would be wounded in the hands, and that not a bone of his body should be broken. They told of his death, of his burial, of his resurrection, of his ascension, and of his mediation for a redeemed world before the Father's throne.

She was a Jewish mother who became the chosen vessel of God to bring the Lord Jesus Christ into the world. "And she brought forth her first-born son: and she wrapped him in swaddling clothes, and laid him in a manger, because there

was no room for them in the inn." They were Jewish shepherds who were startled by the announcement of the angel, "Be not afraid: for behold, I bring you good tidings of great joy, which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." They were Jewish shepherds who heard the angels sing over the manger-cradle, "Glory to God in the highest, and on earth peace among men."

He was a Jewish prophet who was entrusted with the oracles of God, who stood forth on the banks of the Jordan River and cried, "Behold the Lamb of God, that taketh away the sin of the world!" "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." He was a Jewish prophet who baptized the Lord Jesus Christ in the river Jordan. They were Jewish fishermen who heard the call of the Christ by the Lake of Galilee, "Come, follow me!" "And they left all to follow him." It was amid Jewish scenery, and with Jewish players, that the Man of sorrows staged the mightiest drama of all the ages.

He was a Jew who prepared the upper room in Jerusalem where Christ observed the Jewish Passover feast with his apostles, and where our Lord instituted the memorial supper as the monument of his death and sufferings. They were Jews who sat with him in that upper room on the night of his betrayal, and who sang with him those beautiful passages from the old Jewish Hallel.

Christ's soul was passing through the shadow

of the cross that night, and the disciples were heavy with grief. Yet they sang together: "The cords of death compassed me, and the pains of Sheol gat hold upon me: I found trouble and sorrow. Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto Jehovah for all his benefits unto me? Precious in the sight of Jehovah is the death of his saints. O give thanks unto Jehovah: for he is good; for his lovingkindness endureth forever. The stone which the builders rejected is become the head of the corner. This is Jehovah's doing; it is marvellous in our eyes. Oh, give thanks unto Jehovah; for he is good; for his lovingkindness endureth forever."

He was a Jew who came to beg the body of Jesus of Pontius Pilate, and he wrapped the body in a linen cloth, and laid it in his own new tomb, wherein man had never lain. He was a Jew who came with an offering of an hundred pounds of myrrh and aloes to anoint the body of Jesus for burial. They were Jewish women who came to the tomb of Jesus very early in the morning of the third day to see the sepulchre, but were astonished to find that the great stone had been rolled away. And the angel of the Lord said to the women: "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, he is risen from the dead; and lo, he goeth before

you into Galilee: and there shall ye see him." She was a Jewish woman who stood without the tomb of Jesus weeping her heart out, when two angels said unto her, "Woman, why weepest thou?" She said unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back, and beheld Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" Mary supposed him to be the gardener, and, thinking that he might know something of what had become of the body of Jesus, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Christ said unto her, "Mary!" Oh, she had found her Lord, her Master, her Friend, and she went with flying feet to tell the disciples, "I have seen the Lord! I have seen the Lord!"

They were Jews to whom Christ gave the commission: "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." They were Jews who were dwelling in Jerusalem, "devout men from every nation under heaven," who saw the manifestation of the power of the Holy Spirit poured out upon the apostles at Pentecost, who heard the first gospel sermon preached in the world, who cried to Peter and the rest of the apostles, "Brethren, what shall we do?"

Then, he was a Jew who used the keys of the kingdom of heaven, and opened doors that day that no man could shut, and shut doors that no man could open, when the Holy Spirit answered the question of the multitude: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." And they were Jews, three thousand of them, representing eighteen different nations, who obeyed the first gospel sermon of the new dispensation, and were baptized in the name of the Father and of the Son and of the Holy Spirit. They formed the first church of Christ in the world, the mother church of us all. Around this church of Jewish disciples was to grow a world power, and every church in the world to-day is the offspring of the mother church in Jerusalem. Jerusalem was the city of beginnings.

He was a Jew who declared, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." He was a Jew who cried, "For I am determined not to know anything among you, save Jesus Christ, and him crucified." He was a Jew who declared, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He was a Jew who declared, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both

Jews and Greeks, Christ the power of God, and the wisdom of God."

He was a Jew who declared, "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. And so, all Israel shall be saved." He was a Jew who declared, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

They were Jews who formed the membership of the church for the first seven years of her history in the world. The first Christian martyr was a Jew. The first convert to Christianity in Europe was a Jewess. They were Jews who planted churches all over Asia Minor, northern Africa, and continental Europe.

But back of this glorious picture of triumphant faith and courage, there is the dark background of a nation's apostasy. "He came unto his own, and they that were his own received him not." Jewish elders, and scribes, and Pharisees stood in Pilate's judgment hall and cried, "Away with him! Away with him! Crucify him! Crucify him! His blood be on us, and on our children!"

From that day to this they have been an epithet and a byword among the nations of the world. Oh, how bitter have been the fruits of disobedience and unbelief! No greater proof could possibly be offered for the truthfulness of the Christian relig-

ion than that the very men, into whose hands had been entrusted the oracles of God, spared not their own nation for their unbelief and apostasy. But everywhere the same principle prevailed that appeared in Antioch in Pisidia. The Jews blasphemed the name of the Lord Jesus, and Paul and Barnabas spake out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." And unto this day they are reaping the consequences of their stubbornness and unbelief, which they invoked upon their uncovered heads in Pilate's judgment hall nineteen hundred years ago. But a better and brighter day is dawning.

X.

The Spiritual Unrest of the Jewish People.

There is a spirit of unrest prevailing among the Jews scattered throughout the world to-day, as in no other period of their history. The Jews are drifting from their ancient moorings, but toward what are they drifting? Toward what can they drift? Everywhere the signs of the times point to the cleavage of the old faith. What shall they substitute for it? They can not drift far from the faith of their fathers, because there are too many anchors to hold them, and too many voices calling to them out of the glorious past. Christianity is the only logical conclusion.

That there is this unmistakable drift of the Jews away from their ancient faith and toward Christianity, the tone of the Jewish press throughout the world is a sufficient verification of these facts. The alarm that is felt by Jewish editors, both in Europe and America, and the repeated appeals and warnings that are sounded out to the orthodox Jews, are indicative of the great crisis that has come to the Jewish nation.

Since the Jewish newspapers reach nearly all the Jews in this country, it is exceedingly interesting to note the anxiety that is felt in the ranks of their leaders of political and religious thought. The

Jewish (Yidish) *Daily News,* in its issue of December 18, 1910, published a long article on the subject of Christianity among the Jews. The caption of the article was striking. "Two Hundred and Four Thousand Baptized Jews in the Last Hundred Years. Mournful Figures Published by a Learned Jew at Wien."

"The Learned Jew" referred to is Dr. Zalson, of Wien, Austria, the widely known Jewish author and lecturer on the Jewish race. In his lecture Dr. Zalson set forth some figures of the number of Jews in the world who have accepted Christianity in the past hundred years. He admitted that 204,000 Jews left their ancient faith and accepted Christianity in the past hundred years. Of this vast number, 22,000 were in Germany, 28,000 in England, 44,000 in Austria, 84,000 in Russia, and 13,000 in America.

He set forth the fact that the number of Jews who are embracing Christianity are increasing every year. In the year 1890 three hundred Jews in one city left their ancient faith and accepted Christianity. In the same city in the year 1904 six hundred Jews accepted Christ as their Lord and Saviour.

The editor of the Jewish (Yidish) *Daily News* tried to give reasons for this alarming drift of the Jewish people toward Christianity. And the very fact that a Jewish paper should give space to these facts, and to issue its appeal and its warning to the Jews throughout the world, is very significant. And the very fact that such a noted scholar and lecturer as Dr. Zalson should embody these facts into a lecture, is also very significant.

In the columns of the *Jewish Comment,* of Baltimore, of the issue of December 30, 1910, the editor gave space to a very lengthy article under the caption of "APOSTASY IN JEWRY," from which we quote the following: "Take, for instance, the case of the 'Mschumodim,' the many instances of the Jews who are leaving their faith to embrace that of the Christian majority and are increasing at an alarming rate. Whoever can remember the feeling of horror and deep-felt indignation that the very mention of the word 'apostate' was wont to call forth from even the most ordinary Jew; how it was synonymous with all that was mean; how all, even the nearest of kin, avoided all contact with the traitor; his brothers and parents rent their garments and sat on the floor for the seven days of mourning, and how his very name became a curse, will wonder at the transformation that has come over our people these last few years."

Dr. Melamed, the eminent scholar of London, England, in his great book, declares, "The Jews have now scarcely anything in common with the Jews of the Bible." Dr. Hertz, the chief rabbi of the British Empire, declared in a sermon: "Hosts of our men and women of to-morrow are losing belief in Israel's future, and are drifting into unbaptized apostasy." From an article that appeared in *Die Welt,* the noted Zionist organ, we quote the following: "Two hundred and twenty-four Berliners left Judaism in that year (1911), most of them identifying themselves with the Lutheran Church—this does not include children. Among them were persons of prominence—Dr. Otto

Brehms, of the Lessing Theater; the 'cellist, Dr. Heinrich Gruenfeld. Thirteen were physicians, four lawyers, eight engineers, and three chemists. These are not dry leaves that are falling away from us, but the very best. . . . Well-informed people know that in Russia are to-day currents in Jewish life which are setting toward Christianity."

Judaism is religiously hopeless, and intelligent Jews throughout the world can not ignore these facts any longer. And the preceding quotations from Jewish addresses and editorials show conclusively that they are not ignoring them. For centuries the Jewish people have manifested a silent contempt for Christianity, but now they are creating a missionary sentiment among their people in the endeavor to combat Christianity and hold the younger Jews in their synagogues.

In the issue of *The Truth,* a Yidish paper published in New York, in the issue of December 30, 1913, a census of the Jewish population of the world was given as follows: There are 13,350,846 Jews in the world. Of this number, there are 9,950,175 in Europe; 484,359 in Asia; 404,836 in Africa; 3,194,061 in America and 19,415 in Australia and the islands of the sea. Of the 9,950,175 Jews in Europe, 6,064,415 are in blood-stained Russia. This census gives them a larger numerical strength than they ever possessed in the palmiest days of their history in Palestine. There are more than a million Jews in New York City alone, which is more than there ever were in Jerusalem at the height of her power.

Of this million Jews in New York City, only

40,000 of them ever attend a synagogue. In Louisville, Kentucky, there are 19,000 Jews, and not over 3,500 of this number are attendants upon their synagogue worship. Many other great Jewish centers in this and other countries reveal the same startling facts, showing that the synagogue worship has lost its grip on the Jewish people. Mr. W. J. Solomon, editor of the leading Jewish paper, the *Hebrew Standard,* placed the Jewish population of the United States at 2,150,000. And Dr. Carroll, the religious statistician of the United States Government, gave out the religious census of the United States at the close of the year 1913, and placed the number of Jews who attend their synagogue worship at only 143,000. And therein lies an awful tragedy.

If they are turning away from the ancient faith of their fathers, to whom will they go? To what will they go? There is entering into the Jewish race a wedge that must either drive them to Christ or into ultimate atheism. The Jewish people face one or the other of these two alternatives. Everywhere there are the unmistakable signs of disintegration of the old Jewish faith that is alarming. Judaism is adrift, and it must either anchor the craft to the Rock of Ages or be dashed to pieces.

And there are reasons for this unmistakable drift of the Jews away from their ancient moorings. Ever since the day when they stood in Pilate's judgment hall and cried, "Away with him! Away with him! Crucify him! Crucify him! His blood be on us, and on our children!" no voice from God has spoken to them, no angel of the

Lord has come to comfort and to console them in their sorrows and afflictions, no prophet of God has come to lead them in wisdom's ways. The silence that has prevailed in their ancient sanctuaries for nineteen hundred years has been the silence of death. The Christ of God was "despised and rejected of men," and heaven has seemed closed against their cries.

During the nineteenth century Christianity entered Judaism as an opening wedge to pry her from her fixed course. There are at present organized and active missionary societies at work among the Jews as follows: Africa, 4; Canada, 6; United States, 41; Asia, 6; Australia, 2; Europe, 58. Including societies, auxiliary societies, stations, and outstations, there are at present four hundred pivotal points in the world where concerted and earnest effort is being made to lead the Jews to Christ. And not without effect. In an issue of the *Canadian Jewish Times* of April 11, 1913, in a plea to counteract the influence of Christian missions among the Jews in that quarter, it makes the following remarkable admission: "The missionary influence in the ward has reached a high pitch among the Jewish children. The missionaries conduct sewing-schools and Sunday schools, in order to attract Jewish children, and at the same time accustom them to singing Christian hymns."

And with what results are these labors being crowned? It has been estimated, as previously mentioned, that two hundred and four thousand Jews accepted Christianity during the past one hundred years, and two thousand Jews have preached

the gospel of Christ during the past hundred years. The most conservative estimates claim that three thousand Jews have been baptized each year of this twentieth century.

Already six hundred thousand copies of the New Testament have been printed for inquiring Jews. There are 310 Hebrew Christians in the Church of England alone, of which number thirteen are bishops. While there are thousands of Christianized Jews in the world who are not ashamed of the gospel of Christ, there are many thousands more who are followers of Christ in secret, but who have never possessed the courage of their convictions to step over the line and confess Christ openly before the world.

In the United States there are 147 missionaries at work among the Jews, fifty-one of whom are Hebrews. In a rare volume, "Some Jewish Witnesses for Christ," by Rev. A. Bernstein, published in 1909, the author gives a short biographical sketch of 525 eminent Jewish men and women who have not been ashamed of Christ as their Lord and Saviour. Beginning with Pentecost, he mentions Jewish converts to Christ in groups of hundreds and thousands. Then, from the close of the apostolic age, and reaching down to our own times, he mentions these 525 Jewish witnesses for Christ, their trials and tribulations for their faith. This list contains the names of bishops, college professors, scientists, writers, musicians, statesmen, painters, sculptors, philanthropists, lawyers, doctors, and philosophers.

In the list are such striking names as Disraeli, once Prime Minister of England for twenty years;

Edersheim, the author of the "Life of Christ," recognized and accepted the world over as the greatest work of its kind ever written; Neander, the great church historian; Mendelssohn, the world's famous musician; Herschel, the great astronomer; and Bishops Hellmuth, Alexander, and Schereschewsky. It is a new book of martyrs, which should be read by every Christian, both Jew and Gentile, in the world. But it tells only a part of the story of Jewish martyrdoms, faith, and courage. For in every land there can be found scores of Jewish Christians who, like them of old, have given up all to follow Christ. This is the leavening that must leaven the whole lump.

XI.

The Hands on the Dial.

What is our relationship to the Jew? Do we owe him anything? Are we, as Christians, under any obligation to the Jews? Does not common justice constrain us to reach out a helping hand to the friendless and helpless? Does not the very Spirit of the Christ, whom we profess to follow, demand that we should preach the gospel to every creature? Paul said: "To the Jew first, and also to the Greek." Have we outgrown the obligation? For nineteen hundred years we have rejoiced in this glorious gospel that was preached to the Jew first, and then to the Greek. And now, it seems to me, it is nothing short of sheer cowardice, sheer disloyalty to God, sheer disloyalty to Christ, and treachery to the Jew, if Christians refuse or neglect to return this gospel to those from whom we first received it with usury.

The Jews are a proud and stubborn people. And while we deplore their stubbornness, we can not deplore their national pride. He can trace his ancestry back through nearly four thousand years of most illustrious achievements. There is not a man living in the world to-day who can boast that in his veins flows the blue blood of Pharaoh, or Sennacherib, or Belshazzar, or Nebuchadnezzar,

or Alexander, or Cæsar, or Hannibal. But there are more than thirteen million people in the world to-day who can say with no little pride that in their veins flows the blue blood of Abraham, and Isaac, and Jacob.

In almost every city in the land there is to be found the illustrious Levy family. Who are these but the sons of Levi, whose fathers were the royal priesthood of the house of Israel for a thousand years, and who to-day, were it not for the wrong and the injustice of the powers that be, would be serving before the altars of Jehovah God in his temple in Jerusalem?

When Napoleon stood with his legions in the shadow of the pyramids of Egypt, and watched the long lines of the enemy forming for battle, he roused them to the highest pitch of courage and enthusiasm with the cry, "Soldiers, from yonder heights forty centuries look down upon you!" But there stands in our midst to-day a race of men whose fathers at least saw some of the pyramids in process of construction. And it may be that some of those great stones in those giant monuments were sanctified by the blood of Jewish fingers.

At the least they looked upon the face of the Sphinx before it had grown gray with age. They stood in the hall of Memnon and looked upon the splendor of Thebes before Time had toppled them into ruins. Moses and Aaron led a mighty host out of Egypt while she was still in her glory, and before her crumbled walls, her broken columns, and her magnificent statuary became the silent watchers over the tombs of her buried kings and princes.

Has God forsaken the Jew? Has God left him helpless and hopeless in his apostasy? Has God forgotten the promise that he made to Abraham, and so faithfully reaffirmed to Isaac and to Jacob? Has Christ turned away from them? Has the Holy Spirit forsaken them? No, God, nor Christ, nor the Holy Spirit has left them helpless and hopeless. God's mill grinds slowly, but it grinds exceedingly fine.

In Jer. 16:14, 15, we read: "Therefore, the day shall come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers."

In Joel 3:1-3 we read: "Behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations."

In Zech. 2:1-4 we read: "And I lifted up mine eyes, and saw, and, behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel

went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls."

In Jer. 32:37-43 we read: "Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land."

In Rom. 11:15, Paul says: "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" And in Rom. 11:23-26, Paul reasons further: "And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural

branches, be grafted into their own olive tree? For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved."

And in Rom. 11:12, Paul says: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" Thus we find that the Jewish people are to be called out of the nations that have plundered them; that they are to return to their ancient land; that they shall rebuild Jerusalem, and that it shall be without walls, for Jehovah shall be unto them a wall of protection; that they are to be grafted into the good olive-tree of Christianity. "And so all Israel shall be saved."

The time is coming when the Jews are to return to Palestine, to lay again the foundations of a mighty empire upon the ruins of the old kingdom of David. And if we are interpreting rightly the signs of the times, we are now living in the beginning of this mighty undertaking. The Zionist movement is an epoch-making force that is sweeping over the world, a movement that is awakening the keenest interest among the nations, a movement that is destined to give birth to a new nation, a movement that is calling Jews from every quarter of the globe to enter again into their lost estate.

With the crumbling of the walls of the old Turkish monarchy, the doors that have been closed so long against the rightful owners of Judæa are now swinging open wide to admit them into the

land of their fathers. Their hopes rose to the highest expectancy during the Balkan War. In it they saw the possible fruition of their dreams—either that the Balkan states would drive Turkey from the rank of nations, or that Turkey would become so completely bankrupt that she would agree to sell Palestine to the Jews.

But these hopes are not shattered in the least by the outcome of the struggle. In anticipation of coming events, thousands of Jews are already there. They are buying up the land, they are installing the machinery of a new nation, they are introducing modern methods of agriculture, they are building railroads, they are building schools, and colleges, and hospitals, and banks, and telephone and telegraph lines. Plans are now being formulated to establish a Jewish university in Jerusalem.

The flood-tide of hatred and ill-will toward the Jew has reached its crest, and is now receding so fast. And to-day the world is throbbing and pulsating with friendliest interest in this great world movement of the Jews toward their ancient home land. This century will surely witness the greatest migration of a thousand years—Hebrews coming from the east and from the west, from the north and from the south, speaking every language of earth, entering in through every open door, whose hearts are aflame with the pent-up fires of centuries of conflict. And as they enter in through the gates, into the land made sacred by the promises of God, and sanctified by the noblest history of earth, they will come singing, "Bless the Lord, O my soul: and all that is within me, bless his holy name!"

Shall we permit them to again enter Palestine, to lay again the foundations of a mighty kingdom there, without incorporating into their political, and social, and religious life the principles of our Lord and Saviour Jesus Christ?

Nineteen hundred years ago the Man of sorrows stood on the hilltop overlooking Jerusalem. And as he gazed upon his beloved city, he wept over it: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!" And how empty and desolate has been their house for nineteen hundred years!

The hands on the dial point to the hour when Christianity must press home the claims of Christ upon his people, that when they shall lay again the foundations of their ancient glory and power in the world, they shall be laid upon Christ and him crucified.

Oh, how the subject grips us, and fills us, and thrills us! And how we, in fancy, can see a time coming speedily when there shall be a re-enactment of a scene which startled Jerusalem nineteen hundred years ago, when a new triumphal entry of our Lord shall be made into Jerusalem, when a new and a mighty host of the redeemed of God shall shout as did they of old, "Hosanna! Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord!"

"He has sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men
Before His judgment-seat;
Oh, be swift, my soul, to answer him!
Be jubilant, my feet! Our God is marching on.

"In the beauty of the lilies
Christ was born across the sea;
With a glory in his bosom
That transfigures you and me;
As he died to make men holy,
Let us die to make men free; while God is marching on."

296
Sc04

Date Due

2/13/52			
10-14			
12-7			
MAY 1 '88			
May 15			
MAY 8 '64			
NOV 30 '79			

LINCOLN BIBLE INSTITUTE

296
3c04

6664

Lincoln Christian College & Seminary
296SC04 C001
CHRISTIANITY AND THE JEW$ CINCINNATI
3 4711 001266529

P9-CQK-912